40 Ahadith Series

The Spiritual Journey - Hajj

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40 Ahadith

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www.world-federation.org/ieb
ieb@world-federation.org

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بسم الله الرحمن الرحيم

In the Name of Allāh, the Most Gracious, the Most Merciful

Introduction

The Noble Prophet (prayers of Allāh be upon him and his family) has said:

مَنْ حَفِظَ عَلى أُمَّتِي أَرْبَعِينَ حَدِيثًا يَنْتَفِعُونَ بِهَا بَعَثَهُ اللّٰهُ يَوْمَ الْقِيَامَةِ فَقِيهاً عَالِماً.

"The person from my nation who memorizes forty traditions pertaining to those issues of religion which he is in need of, will be resurrected by Allāh on the Day of Judgement as a person with deep insight into the faith and as a scholar."

In following the above ḥadīth, The Islamic Education Board of The World Federation of KSIMC (IEB - WF) has decided to publish a series of booklets of 40 Aḥādīth on different subjects. The Aḥādīth which have been selected from various sources, are short and simple and therefore easy to understand and memorize. It is envisaged that the booklets will not only be useful for Zakireen, Madrasah teachers and students, but will be of benefit to the Ummah at large.

The collection of the Aḥādīth and introduction of this present work was done by Maḥmūd Mahdīpūr [as found on the InterNet at **http://www.hawzah.net/Per/K/Ah-Haj/Index.htm**], while the translation in English was carried out by Shaykh Saleem Bhimji. IEB - WF would like to thank Shaykh Saleem for his efforts in the translation of this work. May Allāh (Glory and Greatness be to Him) accept this work as a further attempt by IEB - WF to propagate Islām.

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Introduction

Allāh, the Most High, has said:

﴿ إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴾

"Surely the first House which was appointed for mankind (as a place of worship) was that in Bakkah (Makkah), the blessed, and a source of guidance for the entire universe." (Sūrat Āle 'Imrān (3), Verse 96)

HUMANITY IS CONTINUOUSLY BEING overwhelmed by the problems of day to day life in the quest for both their true and perceived material needs; they are plagued with bureaucracy, their own daily professions, and keeping abreast with the news of things happening around them – in their own country and throughout the world.

All of these things prevent a person from enacting his Divinely granted responsibilities and the lofty goals which he sets for himself.

Such a busy life keeps one negligent of one's original identity and true (eventual) abode. It is the Ḥajj which acts as a sacred migration from all of the things which one is tied down with in one's daily life and

also the habits which one becomes accustomed to. Thus, through the Ḥajj, an individual evolves into a person who begins to travel back towards Allāh ﷻ and towards his Allāh-given innate character and being.

By performing the Ḥajj, a person is able to be present in the general yearly gathering of Muslims from the entire world, and one can witness the Divine along with others who believe in the same religion, have one aspiration and are all worshipping the Only Creator.

Being present in the Miqāt (spot of wearing the Iḥrām), chanting the Talbiyyah (Labbayk Allāhumma Labbayk…), performing the ṭawāf around the House of Allāh ﷻ, performing the Ṣalāt, running between the mountains of al-Ṣafā and al-Marwah, trimming the nails or hair, then making the great move to ʿArafāt, Mashʿar followed by Minā, and culminating this great act of worship with the sacrifice of an animal, and then finally shaving the head – all of these acts have thousands of secrets and mysteries related to them which are obviously not possible to explain in the light of forty short Aḥadīth (as will be covered in this booklet).

However, it is important to note that a portion of the secrets behind all of these acts of worship, which are both political and spiritual, is

that they actually pull a person towards a greater study and research of the Islāmic texts and are actually the cause for the thirst towards more knowledge and a stimulation to learn more about the faith.

The minute intellectual reflections and small goals which people have for themselves, take on a much larger scale when they are engrossed in the great universal gathering of Muslims. Without a doubt, it is within such a venue that an individual wishes and desires the hopes and aspirations not only for himself, rather for all Muslims.

The Ḥujjaj participating in this great Abrahamic journey, spiritually link their actions with those done by the great prophets of the past and open up the doors of the historical past to their own realm of understanding.

The Divinely taught sacred call of "Labbayk Allāhumma Labbayk…" brings to mind the ancient pledge, pact, and innate covenant which mankind made with their Creator aforetime.

It is through putting on the white clothing of the Iḥrām that a person removes the spiritually dark traits of selfishness, pretentiousness, and the rampant desire to fulfill one's sensual pleasures, and puts an end (hopefully not temporarily) to one's evil habits and actions. Through

this clothing which one has now donned, one sees and understands that all the praise, blessings, and power belong solely to Allāh ﷻ.

The etiquette related to being inside the Sanctuary (Ḥaram) teaches us the noble ethical traits and the sacred Divine morals which we must enact at all times in our lives.

In the physical actions of the Ḥajj, we are taught the lessons of unity, the importance of keeping the spiritual realm and politics together, maintaining true faith, building alliances with other Muslims, and the true meaning of freedom. At the same time, we are also taught to stand up and fight against disbelief, polytheism, and other Satanic forces as one firm unit of Muslims.

It is through the ṭawāf in the presence of one's beloved and standing at the Maqām of Ibrāhīm and performing the Ṣalāt that a person becomes one with the Angels in the heavens who are performing the same action!

Through the act of the Saʿi between the mountains of al-Ṣafā and al-Marwah and then trimming the hair, a person is finally permitted to once again circle the Kaʿbah in the final ṭawāf known as the Ṭawāf an-Nisā where he finishes off this entire Ḥajj by standing at the Maqām-e-Ibrāhīm and performing one final two Rakʿat Ṣalāt.

It is through greeting the Ḥajrul Aswad and even kissing it that a person renews the pledge one made in the other world, as the Qurʾān mentions:

﴿ وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ قَالُوا بَلَىٰ شَهِدْنَا أَنْ تَقُولُوا يَوْمَ الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ ﴾

"And when your Lord brought forth from the children of Ādam, from their backs, their descendants, and made them bear witness against their own souls: 'Am I not your Lord?' They said: 'Yes! we bear witness.' Lest you should say on the Day of Resurrection: Surely we were heedless of this." (7:172)

It is only through drinking the delicious water of the well of Zamzam that a person is able to once again, hear the whisper of life flowing through one's entire body and soul…

The momentary stops through the Ḥajj and the movements made from one place to another by the command of Allāh ﷻ and with the remembrance of Allāh ﷻ teach a person the Abrahimc way of life.

It is through the acts of the slaughtering of an animal that a person is able to slit the throat of his negative trait of miserliness, and it is through the act of shaving the head that one begins to prepare himself once again to be able to enter into Masjidul Ḥarām, the house of his Beloved.

However before this, one must make his way to the Jamarāt to stone the large, middle and small representations of the Satan. Through this act, he announces his disavowal and disapproval from anything Satanic and anything which has polytheistic undertones to it.

That which we have mentioned in this short booklet is a collection of forty ḥadīth in regards to this great obligatory act – the Ḥajj. These Aḥādīth go forth to elucidate and explain some of the etiquettes and goals behind the Ḥajj.

The sacredness and sanctity of the sites of the Ḥajj and the role which they have in the life of a person have also been alluded to in our selection of narrations.

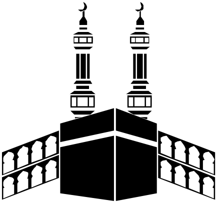
The short traditions which have come to us from the Infallible Leaders of the faith عليهم السلام which we have quoted in this work open up a new

outlook to the beautiful visage of the Ḥajj which the visitors to the sacred house of Allāh. For those that have a strong desire to make the trip, but have not yet been blessed to, need to carefully study these as well.

حجکم مقبول و سعیکم مشکور

'May your Ḥajj be accepted and may all of your efforts be appreciated.'

Maḥmūd Mahdīpūr



Ḥadīth Number 1

Importance of Ḥajj

قَالَ عَلِيٌّ ﵇: أَللّٰهُ أَللّٰهُ فِي بَيْتِ رَبِّكُمْ لاَ تَخْلُوهُ مَا بَقِيتُمْ فَإِنَّهُ إِنْ تُرِكَ لَمْ تُنَاظَرُوا.

Imām ʿAlī ibne Abī Ṭālib (peace be upon him) has said, "By Allāh, by Allāh keep the House of your Lord in mind. Do not disregard it as long as you remain (alive) because surely if it is ignored, then He shall not look towards you (with His Mercy)."

Biḥārul Anwār, Volume 96, Page 16

Ḥadīth Number 2

The Ḥajj and Focusing on Allāh

عَنْ أَبِي جَعْفَرٍ البَاقِرِ عليه السلام فِي قَوْلِ اللّٰهِ تَبارَكَ وَ تَــــعَالـــىٰ: ﴿ فَــــفِرُّوا إِلـــىٰ اللّٰه إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾ قَالَ: حَجُّوا إِلـــىٰ اللّٰهِ.

It has been narrated from Abī Jaʿfar [Imām Muḥammad ibne ʿAlī] al-Bāqir (peace be upon him) that in regards to the words of Allāh, the Glorious and High:

﴿ فَــــفِرُّوا إِلـــىٰ اللّٰه إِنِّي لَكُمْ مِنْهُ نَذِيرٌ مُبِينٌ ﴾

"So then hasten towards Allāh, surely I (Muḥammad) am a plain warner to you from Him." (Sūratul Dhāriyāt (51), Verse 50)

the Imām said, "Struggle towards Allāh (perform the Ḥajj)."

Maʿāniul Akhbār, Page 222

Ḥadīth Number 3

The Talbiyyah and the Sacrifice

عَنْ عَلِيٍّ ﵇ قَالَ: نَزَلَ جِبْرَئِيلُ عَلىٰ النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ مُرْ أَصْحَابَكَ بِالْعَجِّ وَ الثَّلْجِ، فَالْعَجُّ رَفَعُ الْأَصْوَاتِ بِالتَّلْبِيَّةِ وَ الثَّلْجُ نَحْرُ الْبَدَنِ.

It has been narrated from ʿAlī [ibne Abī Ṭālib] (peace be upon him) that he said, “Jibraʾīl descended to the Prophet (blessings of Allāh be upon him and his family) and said to him, ‘O’ Muḥammad! Command your companions al-ʿAjj and al-Thalj. The ʿAjj is to raise your voice in pronouncing the Talbiyyah (Labbayk Allāhumma Labbayk) out loud, while the Thalj is to slaughter an animal (on the day of ʿEīd).”

Maʿāniul Akhbār, Page 224

Ḥadīth Number 4

The Major Ḥajj (Ḥajj al-Akbar) and the Minor Ḥajj (Ḥajj al-Aṣghar)

عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَئَلْتُ أَبَا عَبْدِ اللّٰهِ ﵇ عَنْ يَوْمِ الْحَجِّ الْأَكْبَرِ فَقَالَ: هُوَ يَوْمُ النَحْرِ وَ الْأَصْغَرُ الْعُمْرَةُ.

It has been narrated by Muʿāwiyah ibne ʿAmmār that he said, "I asked Abā ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) in regards to the day of the major Ḥajj (Ḥajj al-Akbar) and he said, 'This is the day of the sacrifice (ʿEidul Qurbān), while the minor Ḥajj (Ḥajj al-Aṣghar) is the ʿUmrah."

Maʿāniul Akhbār, Page 295

Ḥadīth Number 5

The Benefits of the Ḥajj

عَنِ الرِّضَا ﷺ قَالَ: مَا رَأَيْتُ شَيْئاً أَسْرَعَ غِنًّى وَ لاَ أَنْفىٰ لِلْفَقْرِ مِنْ إِدْمَانُ الْحَجِّ.

It has been narrated from al-Riḍā [Imām ʿAlī ibne Mūsā] (peace be upon him) that he said, "I have not seen a single thing which makes a person free from want (financially secure) quicker, nor which is more effective in removing poverty, than continuously performing the Ḥajj (year after year)."

Biḥārul Anwār, Volume 74, Page 318

Ḥadīth Number 6

Dying While on the Way to Ḥajj

عَنْ أَبِي عَبْدِ اللّٰه ؑ قَالَ: مَنْ مَاتَ فِي طَرِيقِ مَكَّةَ ذَاهِباً أَوْ جَائِياً أَمِنَ مِنَ الْفَزَعِ الْأَكْبَرِ يَوْمَ الْقِيَامَةِ.

It has been narrated form Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, "A person who dies while proceeding towards Makkah or while returning back (from Makkah) will be protected from the great distress of the Day of Resurrection."

Malādhul Akhyār, Volume 7, Page 223

Ḥadīth Number 7

The Sanctity of the Guests of Allāh

عَنْ أَبِي عَبْدِ اللّٰهِ عليه السلام قَالَ: أَلْحَاجُّ وَ الْمُعْتَمِرُ وَفْدُ اللّٰهِ إِنْ سَأَلُوهُ أَعْطَاهُمْ وَ إِنْ دَعُوهُ أَجَابَهُمْ وَ إِنْ شَفَعُوا شَفَعَهُمْ وَ إِنْ سَكَتُوا إِبْتَدَاهُمْ وَ يُعَوَّضُونَ بِالدِّرْهَمِ أَلْفَ أَلْفَ دِرْهَمٍ.

It has been narrated from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, "Those who perform the Ḥajj and the ʿUmrah are the guests of Allāh. If they ask Him for something, He will grant it to them; if they call upon Him then He will answer them; if they intercede (for others), their intercession will be accepted; if they remain quiet, then He will begin to speak to them; for every dirham which they spend (in their trip to the Ḥajj), they will receive one million dirhams in return."

Malādhul Akhyār, Volume 7, Page 223

Ḥadīth Number 8

Preparing for the Iḥrām

عَنْ حِمَادِ بْنِ عِيسىٰ قَالَ: سَئَلْتُ أَبَا عَبْدِ اللّٰهِ عليه السلام عَنِ الْتَّهَيُّؤْ لِلإِحْرَامِ فَقَالَ: تَقْلِيمُ الْأَظْفَارِ وَ أَخْذُ الشَّارِبِ وَ حَلْقُ الْعَانَةِ.

It has been narrated from Ḥimād ibne ʿIsā that he said, “I asked Abā ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) on how to prepare for the (wearing of the) Iḥrām? The Imām replied, ‘(One should prepare for wearing the Iḥrām) by cutting the nails, trimming the moustache and shaving the pubic hair.”

Malādhul Akhyār, Volume 7, Page 307

Ḥadīth Number 9

Looking at the Kaʿbah

عَنِ الْبَاقِرِ عليه السلام: مَنْ نَظَرَ إِلَى الْكَعْبَةَ لَمْ يَزَلْ يُكْتَبُ لَهُ حَسَنَةٌ وَ يُمْحىٰ عَنْهُ سَيِّئَةٌ حَتَّىٰ يَصْرِفُ بَصَرَهُ عَنْهَا.

It has been narrated from al-Bāqir [Imām Muḥammad ibne ʿAlī] (peace be upon him) that: "As long as a person is looking at the Kaʿbah, good deeds will be written (in his record) and one's evil deeds will be erased until one turns away one's glance (from the Kaʿbah)."

Biḥārul Anwār, Volume 96, Page 65

Ḥadīth Number 10

Intention for the Ḥajj

عَنْ أَبِي عَبْدِ اللّٰه ﷺ قَالَ: أَلْحَجُّ حَجَّان، حَجٌّ لِلّٰه وَ حَجٌّ لِلنَّاسِ. فَمَنْ حَجَّ لِلّٰهِ كَانَ ثَوَابُهُ عَلىٰ اللّٰهِ وَ الْجَنَّةُ وَ مَنْ حَجَّ لِلنَّاسِ كَانَ ثَوَابُهُ عَلىٰ النَّاسِ يَوْمَ الْقِيَامَةِ.

It has been narrated from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) that, "Ḥajj is of two types: Ḥajj for the sake of Allāh and Ḥajj for the sake of people. A person who performs Ḥajj for Allāh, surely his reward will be with Allāh - Paradise; and a person who performs Ḥajj for people, surely his reward will be with people (to give him) on the Day of Resurrection."

Biḥārul Anwār, Volume 96, Page 24

Ḥadīth Number 11

Fasting on the Day of Tashrīq in Minā

سُئِلَ الصَّادِقُ ﵇: لِمَ كُرِهَ الصِّيَامُ فِي أَيَّامِ التَّشْرِيقِ؟ فَقَالَ: لأَنَّ الْقَوْمَ زُوَّارُ اللَّهِ وَ هُمْ فِي ضِيَافَتِهِ وَ لاَ يَنْبَغِي لِلضَّيْفِ أَنْ يَصُومَ عِنْدَ مَنْ زَارَهُ وَ أَضَافَهُ.

As-Ṣādiq [Imām Jaʿfar ibne Muḥammad] (peace be upon him) was asked, "Why is it discouraged to fast on the days of Tashrīq (11th, 12th, and 13th of Dhul Ḥijjah)?" The Imām (peace be upon him) replied, "Since people are visiting Allāh and are His guests (during these days), it is not advisable that a guest should fast in the presence of the One whom he is visiting."

Biḥārul Anwār, Volume 96, Page 34

Ḥadīth Number 12
Ḥajj or Jihād?

عَنِ الصَّادِقِ عليه السلام أَنَّهُ قَالَ: مَا سَبِيلٌ مِنْ سَبِيلِ اللّٰهِ أَفْضَلُ مِنَ الْحَجِّ إِلاَّ رَجُلٌ يَخْرُجُ بِسَيْفِهِ فَيُجَاهِدُ فِي سَبِيلِ اللّٰهِ حَتَّىٰ يَسْتَشْهَدُ.

It has been narrated from as-Ṣādiq [Imām Jaʿfar ibne Muḥammad] (peace be upon him) who said, "There is no path from the paths of Allāh which is greater than Ḥajj, except when a person comes out with his sword and strives in the way of Allāh until he is martyred."

Biḥārul Anwār, Volume 96, Page 49

Ḥadīth Number 13

Reward for the Ṭawāf

عَنِ النَّــبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ طَافَ بِهٰذَا الْبَيْتِ إِسْــبُوعاً وَ أَحْسَنَ صَلاَةَ رَكْعَتَيْهِ غُفِرَ لَهُ.

The Noble Prophet (blessings of Allāh be upon him and his family) has said, "A person who circumambulates this House (the Kaʿbah) seven times and performs the two Rakʿat Ṣalāt (of Ṭawāf) in the best form possible will have his sins forgiven."

Biḥārul Anwār, Volume 96, Page 49

Ḥadīth Number 14

Ḥajj and the Renewal of the Pledge

قَالَ أَبُو جَعْفَرٍ عليه السلام: وَ الْحَجْرُ كَالْمِيثَاقِ وَ إِسْتِلاَمُهُ كَالْبَيْعَةِ وَ كَانَ إِذَا إِسْتَلَمَهُ قَالَ: أَللّٰهُمَّ أَمَانَتِي أَدَّيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِيَشْهَدَلِي عِنْدَكَ بِالْبَلاَغِ.

Abū Jaʿfar [Imām Muḥammad ibne ʿAlī al-Bāqir] (peace be upon him) has said, "The Ḥajr (Ḥajrul Aswād – the Black Stone) is like the pledge (of Allāh) and rubbing the hand over it is like making a pledge of allegiance (to Allāh)." Whenever the Imām (peace be upon him) would rub his hand over the Ḥajrul Aswād he used to say:

أَللّٰهُمَّ أَمَانَتِي أَدَّيْتُهَا وَ مِيثَاقِي تَعَاهَدْتُهُ لِيَشْهَدَلِي عِنْدَكَ بِالْبَلاَغِ

"O' Allāh! I have fulfilled my trust and have renewed my pledge so that it (the Ḥajr al-Aswad) can bear witness that surely I have fulfilled my responsibility."

Ḥadīth Number 15

The Success and Perpetuity of Islām

عَنْ أَبِي عَبْدِ اللّٰهِ عليه السلام قَالَ: لاَ يَزَالُ الدِّينُ قَائِماً مَا قَامَتِ الْكَعْبَةُ.

It has been narrated from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, "As long as the Kaʿbah is standing, the religion (of al-Islām) will remain standing."

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Ḥadīth Number 16

Philosophy Behind the Name "Al-Kaʿbah"

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: قُلْتُ لَهُ: لِمَ سُمِّيَ الْبَيْتُ، بَيْتُ الْعَتِيقِ؟ قَالَ: لأَنَّهُ حُرٌّ عَتِيقٌ مِنَ النَّاسِ وَ لَمْ يَمْلِكُهُ أَحَدٌ.

It has been narrated that Abī Jaʿfar [Imām Muḥammad ibne ʿAlī al-Bāqir] (peace be upon him) was asked, "Why is it (the Kaʿbah) named Baitul ʿAtīq (the Emancipated House)?" The Imām replied: "Because this house is free and emancipated from people and was never under the ownership of anyone."

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Ḥadīth Number 17

Three Sacred Things

عَنْ أَبِي عَبْدِ اللّٰهِ ﷺ قَالَ: إِنَّ لِلّٰهِ عَزَّ وَ جَلَّ حُرُمَاتٍ ثَلاَثٌ لَيْسَ مِثْلَهُنَّ شَيْءٌ: كِتَابُهُ وَ هُوَ حُكْمُهُ وَ نُورُهُ وَ بَيْتُهُ الَّذِي جَعَلَهُ قِبْلَةً لِلنَّاسِ لاَ يَقْبَلُ مِنْ أَحَدٍ تَوَجُّهًا إِلَى غَيْرِهِ وَ عِتْرَةَ نَبِيِّكُمْ.

It has been narrated from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, "Surely Allāh, the Noble and Grand, has made three things sacred and there is nothing else equivalent to them: His Book (the Qurʾān) which is His Command and Divine Light; His House (The Kaʿbah) which He has made as the focal point (Qiblah) and He will not accept from anyone facing any other direction; and the family of your Prophet."

Biḥārul Anwār, Volume 96, Page 60

Ḥadīth Number 18

Donations to Maintain the Kaʿbah

عَنْ عَلِيٍّ ﷺ قَالَ: لَوْ كَانَ لِي وَادِيَانِ يَسِيلاَنِ ذَهَباً وَ فِضَّةً مَا أَهْدَيْتُ إِلَى الْكَعْبَةِ شَيْئاً لأَنَّهُ يَصِيرُ إِلَى الْحَجَبَةِ دُونَ الْمَسَاكِينَ.

It has been narrated from ʿAlī [ibne Abī Ṭālib] (peace be upon him) who said, "If I were to possess two valleys flowing with gold and silver, I would not donate a single thing to the Kaʿbah because it would reach the (unworthy) people who maintain the Kaʿbah – and not to the poor and deserving people."

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Ḥadīth Number 19
The Safety of the Sanctuary (Ḥaram)

عَنْ عَبْدِ اللّٰهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللّٰهِ عليه السلام قَالَ قُلْتُ: أَ رَأَيْتَ قَوْلَهُ ﴿ وَ مَنْ دَخَلَهُ كَانَ آمِناً ﴾ أَلْبَيْتُ عَنـــىٰ أَوِ الْحَرَمُ؟ قَالَ: مَنْ دَخَلَ الْحَرَمَ مِنَ النَّاسِ مَسْتَجِيراً بِهِ فَهُوَ آمِنٌ وَ مَنْ دَخَلَ الْبَيْتَ مِنَ الْمُؤْمِنِينَ مُسْتَجِيراً بِهِ فَهُوَ آمِنٌ مِنْ سَخَطِ اللّٰهِ وَ مَنْ دَخَلَ الْحَرَمَ مِنَ الْوُحُشِ وَ السِّبَاعِ وَ الطَّيْرِ فَهُوَ آمِنٌ مِنْ أَنْ يُهَاجَ أَوْ يُؤْذَىٰ حَتَّىٰ يَخْرُجَ مِنَ الْحَرَمِ.

It has been narrated from ʿAbdullāh ibne Sanān from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) that he asked, “What is the meaning of His words:

﴿ وَ مَنْ دَخَلَهُ كَانَ آمِناً ﴾

﴾And whosoever enters into it (the Ḥaram), does so in safety?﴿

Does this refer to the Kaʿbah or the entire Sanctuary (Ḥaram)?"

The Imām (peace be upon him) replied, "A person who enters into the Sanctuary (Ḥaram) seeking protection, shall remain protected; whoever from amongst the true believers enters into the Sanctuary (Ḥaram) seeking protection from the wrath of Allāh shall be protected from it; and whichever wild and domestic animal or bird enters into the Sanctuary (Ḥaram) will be protected from being disturbed and bothered until it leaves the Sanctuary (Ḥaram)."

Biḥārul Anwār, Volume 96, Page 74

Ḥadīth Number 20

The Four Chosen Cities

قَالَ رَسُولُ اللّٰهِ ﷺ: إِنَّ اللّٰهَ اخْتَارَ مِنَ الْبُلْدَانِ أَرْبَعَةٌ فَقَالَ عَزَّ وَ جَلَّ: ﴿ وَ التِّيْنِ وَ الزَّيْتُونِ وَ طُورِ سِينِينَ وَ هٰذَا الْبَلَدِ الْأَمِينَ ﴾ وَ التِّيْنُ الْمَدِينَةُ وَ الزَّيْتُونُ بَيْتَ الْمَقْدَسُ وَ طُورُ سِينِينَ الْكُوْفَةُ وَ هٰذَا الْبَلَدِ الْأَمِينَ مَكَّةَ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “Surely Allāh has chosen four cities from amongst all others, just as He, the Noble and Grand has said (in the Noble Qurʾān):

﴿ وَ التِّيْنِ وَ الزَّيْتُونِ وَ طُورِ سِينِينَ وَ هٰذَا الْبَلَدِ الْأَمِينَ ﴾

“I swear by ‘the fig’ and ‘the olive’ and the ‘Mountain of Sinai’ and by this protected city.”

‘The fig’ is the city of Madīnah; ‘The olive’ is the city of Baītul Maqdas (in Jerusalem); ‘The Mountain of Sinai’ is Kufah; and the protected city is Makkah.”

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Ḥadīth Number 21

Performing the Ḥajj with Ḥarām Wealth

قَالَ أَبُو جَعْفَرٍ عليه السلام: لاَ يَقْبَلُ اللّٰهُ عَزَّ وَ جَلَّ حَجًّا وَّ لاَ عُمْرَةً مِنْ مَّالٍ حَرَامٍ.

Abū Jaʿfar [Imām Muḥammad ibne ʿAlī al-Bāqir] (peace be upon him) has said, "Allāh, the Noble and Grand shall not accept the Ḥajj or ʿUmrah of a person who performs them using ḥarām wealth."

Biḥārul Anwār, Volume 96, Page 120

Ḥadīth Number 22

Etiquette of the Ḥajj

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: مَا يَعْبَؤُ بِمَنْ يَؤُمُّ هٰذَا الْبَيْتِ إِذَا لَمْ يَكُنْ فِيهِ ثَلَاثُ خِصَالٍ: وَرَعٌ يَحْجُزُهُ عَنْ مَعَاصِي اللّٰهِ وَ حِلْمٌ يَمْلِكُ بِهِ غَضَبَهُ وَ حُسْنُ الصَّحَابَةِ لِمَنْ صَحِبَهُ.

It has been narrated form Abī Jaʿfar [Imām Muḥammad ibne ʿAlī al-Bāqir] (peace be upon him) that he said, "It does not matter if one visits this House if he does not possess three traits: Cautiousness (Waraʿ) which prevents him from sinning; forbearance which helps him rule over his anger; and good interaction with those who are with him."

Al-Khiṣāl, Volume 1, Page 97; Biḥārul Anwār, Volume 96, Page 121

Ḥadīth Number 23

Exemptions for Women in the Ḥajj Rites

عَنْ أَبِي جَعْفَرٍ عليه السلام قَالَ: لَيْسَ عَلىٰ النِّسَاءِ إِجْهَارُ التَّلْبِيَّةِ وَ لاَ الْهَرْوَلَةِ بَيْنَ الصَّفَا وَ الْمَرْوَةِ وَ لاَ إِسْتِلاَمُ الْحَجْرِ الْأَسْوَدِ وَ لاَ دُخُولُ الْكَعْبَةِ وَ لاَ الْحَلْقُ إِنَّمَا يُقَصِّرْنَ مِنْ شُعُورِهِنَّ.

It has been narrated from Abī Jaʿfar [Imām Muḥammad ibne ʿAlī al-Bāqir] (peace be upon him) that he said, “The following things are not necessary for women to perform in the Ḥajj: women do not have to pronounce the Talbiyyah (Labbayk Allāhumma Labbayk) out loud; nor do they have to perform the Harwalah (act of briefly running) between the mountains of al-Ṣafā and al-Marwah; the rubbing of the hand on the Ḥajral Aswad; entering into the Kaʿbah; and the shaving of the head; instead, they only cut some of their hair.”

Biḥārul Anwār, Volume 96, Page 189

Ḥadīth Number 24

Spread of Mercy in the Vicinity of the Kaʿbah

عَنْ أَبِي عَبْدِ اللّٰهِ ؑ قَالَ: لِلّٰهِ تَبَارَكَ وَ تَعَالَى حَوْلَ الْكَعْبَةِ عِشْرُونَ وَ مِائَةَ رَحْمَةً مِنْهَا سِتُّونَ لِلطَّائِفِينَ وَ أَرْبَعُونَ لِلْمُصَلِّين وَ عِشْرُونَ لِلنَّاظِرِينَ.

It has been narrated from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) that he said, “For Allāh, the Noble and Grand, there are 120 parts of Mercy around the Kaʿbah. From these, sixty are for the those performing the ṭawāf around the Kaʿbah; forty are for those performing the prayers; and twenty are for those just looking (at the Kaʿbah).”

Biḥārul Anwār, Volume 96, Page 202

Ḥadīth Number 25

Ḥijr (Wall) of Ismāʿīl

قَالَ أَبُو عَبْدِ اللّٰه ؑ: إِنَّ إِسْمَاعِيلَ دَفَنَ أُمَّهُ فِي الْحَجْرِ وَ جَعَلَ لَهُ حَائِطاً لِئَلاَّ يُوَطَّا قَبْرَهَا.

Abū ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) said, “Ismāʿīl buried his mother (Hajrah) in the (area) of the Ḥijr and then built a semi-circle shaped wall over it so that people would not step upon her grave.”

Biḥārul Anwār, Volume 96, Page 204

Ḥadīth Number 26

Three Hundred and Sixty ṭawāf of the Kaʿbah

عَنْ أَبِي عَبْدِ اللّٰهِ ﵇ قَالَ: يُسْتَحَبُّ أَنْ تَطُوفَ ثَلاَثَ مائَةَ وَ سِتِّينَ أُسْبُوعاً عَدَدِ أَيَّامَ السَّنَةِ فَإِنْ لَمْ تَسْتَطِعْ فَمَا قَدَرْتَ عَلَيْهِ مِنَ الطَّوَافِ.

It has been narrated from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) who said, "It is recommended that a person does the ṭawāf of the Kaʿbah three hundred and sixty times - the number of days in a year and if one is unable to do so, then one should perform the ṭawāf as much as possible."

Biḥārul Anwār, Volume 96, Page 204

Ḥadīth Number 27

Rubbing the Corner of the Ḥajrul Aswad

قَالَ رَسُولُ اللّٰهِ ﷺ: طُوفُوا بِالْبَيْتِ وَ اسْتَلْمُوا الرُّكْنَ فَإِنَّهُ يَمِينُ اللّٰهِ عَلَـــىٰ أَرْضِهِ يُصَافِحُ بِهَا خَلْقَهُ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, "Perform the ṭawāf of the House and rub your hand over the Corner which has the Ḥajr al-Aswad because this is the right hand of Allāh on His Earth which He shakes with His creations."

Biḥārul Anwār, Volume 96, Page 202

Ḥadīth Number 28

Ṣalāt inside Masjidul Ḥarām

عَنِ الْبَاقِرِ عليه السلام قَالَ: صَلاَةٌ فِي الْمَسْجِدِ الْحَرَامِ أَفْضَلُ مِنْ مِائَةِ أَلْفِ صَلاَةٍ فِي غَيْرِهِ مِنَ الْمَسَاجِدِ.

Al-Bāqir [Imām Muḥammad ibne ʿAlī] (peace be upon him) has said, "Ṣalāt inside Masjidul Ḥarām is greater than 100,000 Ṣalāt performed in any other Masjid."

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Ḥadīth Number 29

Water of Zamzam

قَالَ رَسُولُ اللّٰهِ ﷺ: مَاءُ زَمْزَمَ شِفَاءٌ لِمَا شُرِبَ لَهُ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, “The water of Zamzam is a cure for whatever (ailment) it is taken for.”

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Ḥadīth Number 30

Supplication in ʿArafāt

عَنِ الرِّضَا عليه السلام قَالَ: كَانَ أَبُو جَعْفَرَ عليه السلام يَقُولُ: مَا مِنْ بِرٍّ وَ لاَ فَاجِرٍ يَقِفُ بِجِبَالِ عَرَفَاتٍ فَيَدْعُو اللّٰهَ إِلاَّ اسْتَجَابَ اللّٰهُ لَهُ. أَمَّا الْبِرُّ فَفِي حَوَائِجِ الدُّنْيَا وَ الْأَخِرَةِ وَ أَمَّا الْفَاجِرُ فَفِي أَمْرِ الدُّنْيَا.

It has been narrated from al-Riḍā [Imām ʿAlī ibne Mūsā] (peace be upon him): "Surely my father, Abū Jaʿfar (peace be upon him) used to say, 'There is not a single righteous person or sinner who makes a sojourn at the Mountains of ʿArafāt and calls upon Allāh there, except that Allāh answers his call. For a righteous person (his call is answered) in regards to the needs and necessities of the life of this temporal world and the next life; while a sinner (is answered) in regards to the affairs of the temporal world (only)."

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Ḥadīth Number 31
Importance of ʿArafāt

عَنِي النَّبِي ﷺ قَالَ: أَعْظَمُ أَهْلُ عَرَفَاتَ جُرْماً مَنْ إِنْصَرَفَ وَ هُوَ يَظُنُّ أَنَّهُ لَنْ يُغْفَرَلَهُ.

The Noble Messenger (blessings of Allāh be upon him and his family) has said, "The greatest sin of a person who goes to ʿArafāt and then leaves is to think that he has not been forgiven of his sins."

Biḥārul Anwār, Volume 96, Page 248

Ḥadīth Number 32

Rewards for Stoning the Shaiṭān

عَنْ أَبِي عَبْدِ اللّٰه ؑ فِي رَمِي الْجِمَارِ قَالَ: لَهُ بِكُلِّ حَصَاةٍ يُرمىٰ بِهَا تَحُطُّ عَنْهُ كَبِيرَةً مُوْبِقَةً.

It has been narrated from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) in regards to the stoning of the Shaiṭān that he said, “For every stone that a pilgrim throws, a major sin, which would have led to his destruction, is averted from him.”

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Ḥadīth Number 33

Philosophy Behind Stoning the Shaiṭān

عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسىٰ ﷺ قَالَ: سَئَلْتُهُ عَنْ رَمِي الْجِمَارِ لِمَ جُعِلَ؟ قَالَ: لأَنَّ إِبْلِيسَ اللَّعِينَ كَانَ يترآءىٰ لِإِبْرَاهِيمَ ﷺ فِي مَوْضِعِ الْجِمَارِ. فَرَجَمَهُ إِبْرَاهِيمُ ﷺ فَجَرَتْ السُنَّةُ بِذٰلِكَ.

It has been narrated from ʿAlī ibne Jaʿfar from his brother Mūsā [ibne Jaʿfar al-Kāḍhim] (peace be upon him) that he said, "I asked (my brother) in regards to the philosophy of the stoning of the pillar and why this was enacted." He replied to me, "Because Iblīs, the despised, appeared to Ibrāhīm (peace be upon him) in the place where the pillar is and Ibrāhīm (peace be upon him) threw stones at him and thus, this act became a Sunnah (practice) in the Ḥajj."

Biḥārul Anwār, Volume 96, Page 273

Ḥadīth Number 34

The Sacrifice of an Animal in Ḥajj

قَالَ عَلِيٌّ بْنُ الْحُسَيْنِ عليه السلام فِي حَدِيثٍ لَهُ: إِذَا ذَبَحَ الْحَاجُّ كَانَ فِدَاهُ مِنَ النَّارِ.

In a tradition, ʿAlī ibnil Ḥusain [Imām Zaīnul ʿĀbidīn] (peace be upon him) has said, "When a person performing the Ḥajj slaughters an animal, it saves him from the fire of hell."

Biḥārul Anwār, Volume 96, Page 288

Ḥadīth Number 35

Burying the Shaved Hair in Minā

عَنْ جَعْفَرٍ ﵇ عَنْ أَبِيهِ ﵇ قَالَ: إِنَّ الْحَسَنَ وَ الْحُسَيْنَ كَانَا يَأْمُرَانِ بِدَفْنِ شُعُورِهِمَا بِمِـــنـــىٰ.

It has been narrated from Abī Jaʿfar [Imām Muḥammad ibne ʿAlī al-Bāqir] (peace be upon him) from his father [Imām ʿAlī ibnil Ḥusain Zainul ʿĀbidīn (peace be upon him)] that he said, "al-Ḥasan and al-Ḥusain used to ask that their hair (shaved on the ʿEid day in Ḥajj) be buried in Minā."

Biḥārul Anwār, Volume 96, Page 302

Ḥadīth Number 36

Ziyārat of the Messenger of Allāh ﷺ

عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: مَنْ رَاٰى [زَارَ] قَبْرِي حَلَّتْ لَهُ شَفَاعَتِي وَ مَنْ زَارَنِي مَيِّتاً فَكَأَنَّمَا زَارَنِي حَيًّا.

It has been narrated from Prophet Muḥammad (blessings of Allāh be upon him and his family) that he said, "A person seeing (visiting) my grave deserves my intercession. And a person who visits me after my death is like a person who visited me during my lifetime."

Biḥārul Anwār, Volume 96, Page 334

Ḥadīth Number 37

Bidding Farewell to the Kaʿbah

عَنْ إِبْرَاهِيمِ بْنِ مَحْمُودٍ قَالَ: رَأَيْتُ الرِّضَا عليه السلام وَدَعَ الْبَيْتَ فَلَمَّا أَرَادَ أَنْ يَّخْرُجَ مِنْ بَابِ الْمَسْجِدِ خَرَّ سَاجِداً ثُمَّ قَامَ فَاسْتَقْبَلَ الْكَعْبَةَ وَ قَالَ: أَللّٰهُمَّ إِنِّي أَنْقَلِبُ عَلىٰ أَنْ لاٰ إِلٰهَ إِلاَّ اللّٰهُ.

It has been narrated from Ibrāhīm ibne Maḥmūd that he said, "I saw al-Riḍā [Imām ʿAlī ibne Mūsā] (peace be upon him) bid farewell to the House and when he intended to make his way out from the Masjid, he fell into prostration (Sajdah), stood up, faced the Kaʿbah and then said:

أَللّٰهُمَّ إِنِّي أَنْقَلِبُ عَلىٰ أَنْ لاٰ إِلٰهَ إِلاَّ اللّٰهُ.

"O' Allāh! I have reinforced my belief that there is no entity worthy of worship except Allāh."

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Ḥadīth Number 38

Importance of the Ziyārat of the Ahlul Bayt after Ḥajj

عَنْ أَبِي جَعْفَرٍ ﷺ قَالَ: إِنَّمَا أُمِرَ النَّاسُ أَنْ يَأْتُوا هٰذِهِ الْأَحْجَارَ فَيَطُوفُوا بِهَا ثُمَّ يَأْتُونَا فَيُخْبِرُونَا بِوِلاَيَتِهِمْ وَ يَعْرِضُوا عَلَيْنَا نَصْرِهِمْ.

It has been narrated from Abī Jaʿfar [Imām Muḥammad ibne ʿAlī al-Bāqir] (peace be upon him) that: “People have been commanded to come and perform the ṭawāf around these rocks (the Kaʿbah) and then come to us (the Ahlul Baīt) and declare their submission and offer their help to us.”

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Ḥadīth Number 39

Welcoming People who Return from Ḥajj

عَنْ أَبِي عَبْدِ اللّٰهِ ﵇: مَنْ لَقِيَ حَاجًّا فَصَافَحَهُ كَانَ كَمَنْ إِسْتَلَمَ الْحَجَرَ.

It has been narrated from Abī ʿAbdillāh [Imām Jaʿfar ibne Muḥammad as-Ṣādiq] (peace be upon him) that: "A person who meets one who has returned from Ḥajj and shakes his hand (welcomes him back) is like a person who rubbed his hand on the Ḥajrul Aswad."

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Ḥadīth Number 40

Walīmah - Feeding Others After Returning From the Ḥajj

قَالَ رَسُولُ اللّٰهِ ﷺ: لاَ وَلِيمَةَ إِلاَّ فِي خَمْسٍ: فِي عُرْسٍ أَوْ خُرْسٍ أَوْ عِذَارٍ أَوْ وِكَارٍ أَوْ رِكَازٍ فَأَمَّا الْعُرْسُ فَالتَّزْوِيجُ، وَ الْخُرْسُ النِّفَاسُ بِالْوَلَدِ وَ الْعِذَارُ الْخِتَانِ وَ الْوِكَارُ الرَّجُلُ يَشْتَرِي الدَّارَ وَ الرِّكَازُ الَّذِي يَقْدِمُ مِنْ مَكَّةَ.

The Messenger of Allāh (blessings of Allāh be upon him and his family) has said, "Walīmah is only in five occasions: in the ʿUrs, Khurs, ʿIdhār, Wikār and the Rikāz – ʿUrs is when a person gets married; and Khurs is when a child is born; and ʿIdhār is on the circumcision of a baby boy; and Wikār is when a person purchases a house; and Rikāz is when a person returns from Ḥajj."

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